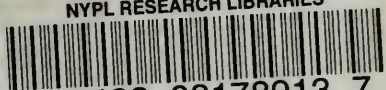


NYPL RESEARCH LIBRARIES

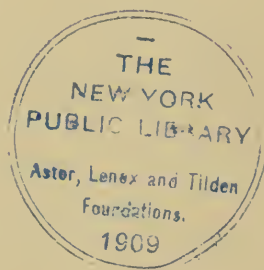


3 3433 08178913 7

1SD
(Philadelphia)
Bochman



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation



1811

Phila., Pa.

Bushman



BAXTER-HARLEY

TRINITY CHURCH, OXFORD, PHILADELPHIA.

HISTORICAL SKETCH

OF THE

PARISH OF TRINITY CHURCH,

OXFORD, PHILADELPHIA.

READ IN THE CHURCH

On Sunday, Aug. 2d, 1857.

BY THE

REV. EDWARD Y. BUCHANAN,

RECTOR.

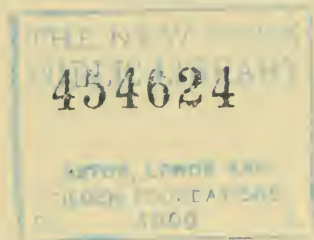
PRINTED BY REQUEST.

PUBLISHED FOR PRESENTATION.

PHILADELPHIA:

LINDSAY & BLAKISTON.

1857.



THE NEW YORK PUBLIC LIBRARY

ASTOR, LENOX AND TILDEN FOUNDATIONS

1800

PHILADELPHIA:

C. SHERMAN & SON, PRINTERS,

19 St. James Street.

"REMEMBER THE DAYS OF OLD;

"CONSIDER THE YEARS OF MANY GENERATIONS:

"ASK THY FATHER, AND HE WILL SHOW THEE; THY ELDERS, AND
THEY WILL TELL THEE."—DEUT. 32 : 7.

HISTORICAL SKETCH.

AGREEABLY to notice, I proceed to read this morning the sketch which I have prepared of the history of this ancient Parish. I only premise, that, whilst it is far from being as full as could have been desired, it is as much so as the scanty materials at hand enabled me to make it. Until the year 1715, there are no parochial records; and even after that, they are very meagre and unsatisfactory; and yet, except for the first thirty years of our church existence, I have been able to derive little or no information from any other source.

The precise time when this Parish originated, or rather when the services of the Church of England began to be performed on or near this spot, is unknown. It is known, however, that there was both a church and congregation here, as early as the year

1700, if not earlier. The authority for this statement is a letter of the Rev. Evan Evans, for many years minister of Christ Church, Philadelphia, written in the year 1707, to the "Society" in England "for the Propagation of the Gospel in Foreign Parts." In it occurs the following passage: "Trinity Church, in Oxford Township, lies in the County of Philadelphia, nine miles from the city, where for the first four years after my arrival in Philadelphia, I frequently preached and administered both the Sacraments, and had, when I last preached in it, about one hundred and forty people—most of the people brought over to the Church of England from Quakers, Anabaptists, and other persuasions." (Banner of the Cross, vol. 6, page 137.)

Now, the date of Mr. Evans's arrival in Philadelphia, was the year 1700; so that, in that year, there were both a church and congregation here. It is further noticeable, that he writes as if he had found them here, and in no wise as if he had been the means of establishing them. But if he was not the means of doing this, the only other person, at least the only other minister, who could have been, was the Rev. Mr. Clayton, the founder of the Church in Philadelphia, and the first Church of England minister known to have been in the Colony of Pennsylvania. And this would place the com-

mencement of the Parish at least two years earlier, since Mr. Clayton died in the year 1698.

The church to which Mr. Evans refers, was a building, probably of logs, which, according to Keith, had been put up, or at least used, for a Quaker meeting-house, but had been given by its proprietors to the Parish—the most of them having become converts to the Church. Keith, in his Journal, published in 1706, speaks of it as a “convenient” church; and as, at the time of his writing, viz., as is supposed, in 1705, “supplied with a minister, and in use, on every Lord’s day, for prayers and sermons, and the administration of the Sacraments.”* It probably stood near the present church-building, and may have been the one afterwards spoken of in the records of the Parish as the “school-house belonging to Oxford Church.” Previous to the donation of it to the church, it may have been used, and probably was, by the Dutch Anabaptists and Swedish Lutherans of the neighborhood, as well as by the English Quakers, from whom it came.

The passage in which Keith speaks of the source whence it was received by the Church, I have transcribed. It reads thus: “The place at Franckfort, in Pennsylvania,” or “Franckfort, alias Oxford,”

* Keith himself had officiated in it twice—on Sunday, the 27th of February, 1704, and on Thursday, March 16, of the same year.

as he had before written, "where the congregation assembles on the Lord's day, is called Trinity Chapel. It was formerly a Quaker meeting-house, built or fitted by Quakers, but some time ago had been given to the Church by such who had the right to it. Some land adjoining was given by a person well affected to the Church, for the use of the minister who should reside there, for a house, garden, and small orchard." (Keith's Journal, P. E. Hist. Society's edition, page 51.)

The person well affected to the Church, and no doubt a member of it, referred to in this last sentence, was Thomas Graves. His deed, of December 30, 1700, to Joshua Carpenter, of Philadelphia, brewer, and John Moore, of the same place, gentleman, for the three acres of ground now embraced in the graveyard, and the lot adjoining, and which were to be for "the use and service of those of the communion of our holy mother, the Church of England, and to no other use or uses whatsoever," is still in possession of the vestry. His name afterwards occurs in a list of four persons, who, on the 18th day of April, 1715, were chosen churchwardens for the ensuing year; the other persons being James Morgan, Edward Collins, and John Roberts; the last named, most probably, the husband of the

person on whose gravestone is the quaint epitaph, beginning,

“Here, by these lines is testify’d,
No Quaker was she when she dy’d,” &c.*

The entry, I may add, of this appointment of churchwardens, is the first one on our oldest vestry-book.

Whether any part of the land given by Mr. Graves was ever used for the purposes for which, according to Keith, it was given, is now unknown.

* The whole inscription on this stone is curious. On the outer side are the words: “Here lyeth the body of Elizabeth, the wife of John Roberts, who departed this life, May y^e the 6th, in the year of our Lord God 1708, aged 41 years.

“Weep not for me, for it is in vain,
Weep for your sins, and them refrain.”

On the inside are the following:

“Here, by these lines is testify’d,
No Quaker was she when she dy’d;
So far was she from Quakerism,
That she desired to have baptism.
For her, our babes and children dear,
To this, these lines true witness bear,
And furthermore, she did obtain,
That faith that all shall rise again
Out of the graves at the last day,
And in this faith she passed away.”

For some additional epitaphs from Oxford Churchyard, see Appendix, p. 53.

It is certain, however, that a considerable part of it came very soon to be used as a cemetery; for, in the eastern end of it, are gravestones of as early dates as 1708 and 1709. And there is one which, if the inscription had not been effaced from it by time, would probably reveal a still earlier date.

The minister alluded to by Keith, as officiating here in 1705, was, without doubt, the Rev. Mr. Rudman, a Swede. He is spoken of in a published account of the operations of the Propagation Society, for the first four years after its establishment, as having had "a reward given to him for the supply of Oxford or Franckfort."* He probably continued to officiate here, at least occasionally, until his death, in 1708; after which the services were probably still more occasional, and were such only as could be performed by Mr. Evans, and by the few mission-

* In a letter, also written in 1705, by the Rev. John Talbot, Keith's companion in many of his travels, occurs a passage which shows, not merely that Mr. Rudman was at that time the minister at Oxford, but that he was not without his troubles as such. "Mr. Rudman serves there," viz., at Philadelphia, "but chiefly at the country church (in Oxford, near Frankfort) with good success; but he has met with some disturbance from Edward Eaton, who has been very peevish and scandalous in words and writings, for which he was presented to the Grand Jury, but it was hard to persuade them to find the bill." P. E. Hist. Coll., p. 56. Curiously enough, the headstone at the grave of this person is one of the few that remain of that early date, and the inscription is distinctly legible. It gives a more favorable account of him. A copy of it will be found in the Appendix, p. 53.

aries of the Society then in the Colony. Of these, the Rev. John Humphreys, of Chester, was most frequent in his visits. Indeed, he seems to have had, for two or three years previous to 1714, the church specially under his care; though it must have been only at long intervals that he visited it, for there were several other congregations in which he ministered.

Of the members of the congregation at that early day, in common with those of the churches of Philadelphia and Chester, Dr. David Humphreys, the secretary and historian of the Propagation Society, gives the gratifying account, that they were "persons of good note for their Christian conversation, devotion, and zeal." It is to be regretted that the names of so few of them can be ascertained. Until even so late a date as 1717, the only persons, besides the four already mentioned, who are known to have been in the congregation, are Peter Taylor and Richard Prig. To these ought, most probably, to be added the name of Henry Mallows, the person named in Mr. Graves's deed as his attorney for the acknowledgment, &c., of the deed. In 1718, appear the additional names of Thomas Carvel, Nicholas Hickst (elsewhere styled "gentleman, of Springfield Manour"), Joseph Ashton, Nath'l Page, John Chaffin, Wm. Whartnaby, Nath'l Walton, Jr., Joseph Thorn-

hill, Joseph Harper, Charles Harper, and Toby Leech.

In the interval between the years 1709 and 1714, occurred the important event in our parochial history, of the erection of a new church. That it took place before the last-named year, will be evident from the following extract from Humphreys :*—
 “Oxford and Radnor, two Welsh settlements” (Oxford, however, was such only to a limited extent), “were first visited by Mr. Evans, from Philadelphia” (this again, as we have seen, was perhaps not strictly accurate), “and the people having been members of the Church of England when they were transplanted from Wales hither, were desirous of having that form of worship fixed among them again. By his occasional sermons, and the visits of other clergymen, the people of Oxford were encouraged to build a neat and convenient church. The congregation consisted chiefly of the younger people, and the whole town was composed of about twenty families. They not only built a church, but subscribed also £20 a year to their minister in money and country produce. The people of Radnor also petitioned for a minister, and the Society appointed the Rev. Mr. Club, missionary to Oxford and Radnor, two towns, being about twenty miles

* Historical Account, p. 64.

distant from each other. He arrived there in 1714. The inhabitants of both towns received him with great kindness, as being well known to them before, during his being schoolmaster at Philadelphia." He also, I may add, seems to have been in orders some years before, and to have been known to them as a minister, for there is a baptism recorded as performed by him in 1709.

The church, then, as is evident from this extract, was built previous to the year 1714. The only question, therefore, is as to the length of time it had been built.

Now, as according to this same extract, it was at the instance of Mr. Evans that the congregation erected the church, and as he is known to have been abroad between the years 1707 and 1709, the probability is, that the church was not erected until after the second of these years. It is not likely that it was built before the year 1709, or he would have made some allusion to either its actual or anticipated erection in his letter to the Society of 1707, from which I have already quoted. Besides, in a communication addressed by the two congregations of Oxford and Radnor to the Society, as late as the year 1717, they speak of themselves as still "in debt" for their churches; which would hardly have been the case, if they had erected them so long before as previous to the year 1709.

The truth, then, seems to be, that, until probably the year 1711, the congregation contented themselves with the humble building which they had received as a gift from the Quakers; and that then, their numbers and means and zeal having increased, and Mr. Evans again, as before his departure for England, visiting them, and encouraging them to do so, they erected the original part, or, apparently, about thirty-five feet of the west end of the present building, thus providing themselves with a church thirty-five by twenty-five feet. Agreeably to ecclesiastical usage, then generally followed, it was made to stand east and west, with a south door and porch; and for the time and place, it was respectable, as to both size and appearance. For many years, however, it was without either pews or floor, and for a still longer time without any facilities for being heated.

It was most probably during the same interval in which the church was built, and, as is likely, on its completion, that the congregation received from Queen Anne the chalice which we still have and use, and which bears the simple inscription, "Annæ Reginae." The paten belonging to the Parish was the gift to it, on March 29, 1715, of "Mr. Michall Booth, Dr. Samuel Monckton, Mr. Thos. Tress, Mr. Jo^h. Humphreys, Pastor, and Mr. Philip Syng, Gold-

smith ;” all, except Mr. Humphreys, most probably of Christ Church, Philadelphia.* The congregation had also received, before this, from the Society in England, a small library of valuable books, for the use of the minister in charge. Of these, only one, though that, fortunately, is the most valuable of all—Pool’s Synopsis, in five vols.—yet remains. In 1746 was received from the same source, the fine old copy of the Sacred Scriptures, with their best interpreter, the Prayer-Book, bound with them, from which the lessons are still read in our public services.

The first person who officiated regularly in the new church—this, however, as we have seen, only at long intervals—was the Rev. Mr. Humphreys. The next was the Rev. Mr. Club. He, as will be remembered, was appointed to this station and Radnor, in 1714 ; or, rather, he took charge of them in that year. He was “very earnest,” it is said, “in all parts of his ministerial office, and very successful in his labors, and happy in engaging the love and esteem of all his people.” His term of service, however, among them was very short. In the course of the next year after his removal here,

* The only other piece of plate belonging to the church, a handsome Baptismal Bowl, was presented to it in 1849, by Mrs. Elizabeth P. Fisher, on the occasion of the baptism of her grandson, George Harrison.

he died. The cause of his death is thus alluded to by his parishioners, in a letter addressed by them, soon after, to the Society in England: "Mr. Club, our late minister, was the first that undertook the cure of Oxford and Radnor, and he paid dear for it, for the great fatigue of riding between the two churches in such dismal ways and weather as we generally have for four months in the winter, soon put a period to his life."

In the next year after his death, or 1716, Mr. Evans became the missionary to Oxford and Radnor,* retaining, however, the charge of Christ Church, Philadelphia. He continued their missionary for two years, discharging his duties with great diligence, "to the great advantage of the people, and his own credit." Nothing, however, more definite than this, is known of his labors here. He died soon after leaving this, in Maryland, whither he had removed, "with this general character, that he had behaved himself as a faithful missionary, and had proved a great instrument towards settling religion and the Church of England in those wild countries."

It was in anticipation of his removal that another correspondence was opened with the Society, in 1717, for a minister. Of this, the substance of one

* Until he became such, Mr. Humphreys was again temporarily their pastor, as appears from the inscription on the patent. Page 16.

of the letters from Oxford and Radnor, is given by Humphreys, and presents in such a striking and almost amusing light, the contrast between this section of country now and then, that I shall read it. In answer to an exhortation from the Society, to consider on some proper means among themselves, for making sufficient allowance for a minister to reside constantly among them, they say, "That they were heartily disposed to do their best, but at present their circumstances would not do great things. They were at present but poor settlers, who had newly settled lands backwards in the wilderness, and had not yet so much as their own habitations free from debt; that, indeed, they had built churches in hopes of having ministers from the Society, and had thereby so much encumbered themselves, that it would be some years, in all probability, before they could clear that debt;" (p. 64.)

Notwithstanding the account here given of their circumstances, it is pleasant to find them in only the next year, taking steps toward the purchasing of a glebe; which steps, though they do not appear to have resulted in a purchase, yet show the good and willing disposition of the people. In December of 1718, the two churchwardens, John Roberts and Thomas Carvel, were invested with "full power and

authority to collect money, and therewith, in their hands, for the use of the said church, purchase part of the land formerly belonging to Thomas Graves, now in the possession of Mr. Toby Leech."

Of the correspondence from which I have just quoted, the result was the appointment, in 1718, to Oxford and Radnor, of the Rev. Robert Weyman; a person of great worth and very diligent in the discharge of his ministerial duties. He arrived in Pennsylvania on the 19th of November, 1719, and on the Sunday following took "the charge of this cure" upon him. He continued in charge of it till 1732. A quotation here from Humphreys, will throw light upon the character of the man, and the state of the Church, in this and some other places. "He entered upon his ministry among them with diligence, and the people continued their zeal for the Church service. The inhabitants of Oxford purchased a house, orchard, and sixty-three acres of land, for the use and habitation of the minister; and the people of Radnor have obliged themselves to contribute £40 proclamation money of that country, yearly, toward the support of a minister, to preach to them in Welsh, their native language, because many of them do not understand English. Several accounts have been sent the Society, that Mr. Weyman is very careful in all parts of his duty,

and that he extends his labors to several other places on the weekdays, when he can be spared from his own immediate charge; particularly that he hath often travelled to Conestoga, about forty miles beyond Radnor" (probably the present city of Lancaster), "and baptized there and elsewhere, above seventy children in one year.

"Mr. Weyman hath acquainted the Society, that the members of the church increase continually; that there is a congregation at Whitemarsh, about ten miles distant from Oxford, who are very desirous of a minister, and have, for the decent performance of Divine worship, erected a goodly stone building. Mr. Weyman continues in this mission with good success;" (p. 65.)

The house, orchard, and sixty-three acres of land referred to in the beginning of this extract, were purchased of Solomon Hall, in the year 1724, and were situated on or near the King's Road, now the Bristol Turnpike, about midway between the present towns of Holmesburg and Frankford. They were bought for the church by Josiah Harper and Toby Leech, "yeomen," and by them held, in trust, "for the use and benefit of the minister of Trinity Church, Oxford, for the time being, forever." The price paid for them seems to have been about £130, of which £95 were contributed by one person, a

Mrs., or, as she is styled in the Vestry Records, "Widow Mallows;" probably the relict of the person named in Mr. Graves's deed, as his attorney. The other contributors were James Morgan, Peter Taylor, Charles Finney, Edward Collins, Robert Griffith, Toby Leech, Josiah Harper, Griffith Griffith, Thos. Griffith, Anthony Turner, Wm. West, Nicholas Hickst, and Roger Turner. To these is to be added the name of Mr. Weyman, who, also (with Wm. Keith, Wm. Whartnaby, Thos. Duffield, Mr. Tabbet, Joseph Hawley, and Richard Taylor), contributed liberally toward the improvement of the glebe.

It is pleasant to find the most of the names just mentioned in lists, left by Mr. Weyman, of persons who on different occasions received the Communion, beginning with the "Nativity, 1720." Other names that occur in these lists, and in congregational records of Mr. Weyman's time, are Stroot, Mason, Sutton, Hall, Beals, Streater, Porter, Smalwood, Harris, Pugh, Swanson, Skinner, Finch, Davis, Ashburnham, and Adams.

The whole number of communicants about that time seems to have been near fifty; though it was seldom or never that half that number communed on any one occasion. The congregation seems to have been united, zealous, and prosperous. A number of them testified their interest in the church

by benefactions to it at their death, as well as through life. Of these, Griffith Griffith deserves to be specially mentioned as having at his decease, some years later, bequeathed three hundred pounds to it; a large amount for those times, in a rural parish.*

In 1732 or 33, the congregation lost the valuable services of Mr. Weyman, he going elsewhere. At a still earlier date, the congregation of Radnor had, it is thought, lost them; they probably having obtained a minister able to preach to them in Welsh, and Mr. Weyman confining his labors principally to Oxford and Whitemarsh; two congregations, which, from that time, continued to be associated under

* The amount left by Mr. Griffith was in three distinct bequests. The first was one of £200; the money to be "let out on land security," and the "interest to be paid yearly to the rector of Oxford Church, for the time being, forever." The second was of £50, to be "let out" in the same way, and the interest to be appropriated to the "repairs of the Parsonage lands." The third was of the same amount, and to be put out on the same security; the interest to go annually toward "the support of the poor members that properly belong to Oxford Church, forever." In addition to these bequests, he left £10 to the Rev. Æneas Ross, then rector of Oxford Church, and also his interest in the "Fishery at Fort St. George," on "Schoolkill." To the overseers of the poor of Bristol Township, he left £50; the interest of it to be paid yearly to "the support of the poor, not on the poor-book" of said Township. The will itself is curious and interesting. It is now in possession of Mr. Thomas Drake, the present owner of the place on which Mr. Griffith lived. Its date is Sept. 6, 1754.

one minister, until a comparatively late period. He was succeeded in these two churches on "St. John's Day, 24th of June, 1733," by the Rev. Alexander Howie.

Of the Parish, during his ministry of nine years, very little is known, as there is an almost entire absence of Parochial Records; from that time down, almost the only accessible source of information. There is no record, even of the appointment of vestrymen, between the years 1733 and 1741-2. In the latter year, a vestry was appointed, consisting of Philip Tillier, Jacob Hall, of Tacony, Edward Collins, Jacob Leech, Dr. Samuel Swift, and James Morgan. At the same time, a subscription of £10, payable to John Addis and Jacob Hall, was made, for "fencing, ditching, and repairing the glebe-land." Mr. Howie left in the same year for the West Indies, expecting to return in a few months. But there is no evidence that he ever did return. From a memorandum left by him in reference to the library belonging to the church, and to services during his absence, it is evident that he was a conscientious, careful, and good man.

After him came, in the year 1742, the Rev. Æneas Ross. He had officiated for about a year in Christ Church, Philadelphia, during a vacancy in the rectorship, and "with great acceptance," "com-

mending himself to all persons by the excellence of his character and deportment." He continued to officiate there for a time, after his removal here, as the assistant of Dr. Jenney. He seems to have been highly respectable as a scholar.

Of this church, and St. Thomas's, Whitemarsh, he had the charge for sixteen years, or until 1758. He was no doubt here, as he had been in Philadelphia, faithful and assiduous in the performance of his duties. A large number of baptisms left recorded by him in the Vestry Book, attest his diligence in at least this particular. He also solemnized a great number of marriages; and he was the first of all the ministers here to make anything like a regular record of even these important services. He was, unfortunately, almost the last to do it, for upwards of half a century.

In the Vestry Minutes of Mr. Ross's time, there are very few entries of any importance—indeed, very few entries at all, beyond the mere appointment of wardens and vestrymen. One of the few, is an order in vestry, on March 26, 1744, that "Mr. Swift alter the Reading Desk and Clerk's Pew, at his own expense, for the benefit of his family, sitting in the pew below the Reading Desk." This pew was, most probably, the only one in the church. In 1746, there is an entry which indicates a good

state of both moral and church-feeling in the congregation. It is as follows: "The vestry and wardens having taken into consideration the ill-behavior of George Forster, schoolmaster, Ordered, that he should be immediately dismissed from teaching school, and that no other person should be admitted to teach school in the house belonging to Oxford Church, unless he bring with him ample testimonials of his good behavior from the people where he last taught school, and also of his being well qualified for the same. And likewise that he be a regular member of the Church of England." On Easter Monday, 1751, it was "Ordered, that a new back door be made for the church," "with convenient speed;" the place, as I suppose, for it, being the middle of the north wall, and opposite to the south door and porch.

The new names among the officers of the Parish in Mr. Ross's time, are John Rush, John Taylor, Joseph Ashton, Jr., Edward Tillyer, Joseph Walton, Isaac Ashton, Jacob Duffield, John Butcher, and Jonathan Bavington.

On the transfer of Mr. Ross, in 1758, to the Mission in Newcastle, Delaware, the care of this station was assigned to a person, apparently of a different character; one, not perhaps so refined or so well educated, but more active and busy, at least

in regard to the temporalities of the Parish—the Rev. Hugh Neill, of the Missions in Kent Co., Delaware.

At the first meeting of the congregation after his arrival, viz., on Easter Monday, 1759, a “subscription was opened for repairing the glebe, and a handsome sum was obtained from those present.” It was also ordered, that “Mr. Collins’s legacy,” which was £2 14s., “in the hands of Mr. Carvell,* and Mrs. Leech’s, in her son’s hands, be immediately appropriated to floor the church.” At a meeting in August of the same year, a Committee, consisting of Jacob Hall, John Hall, and Samuel Swift, was appointed to receive these legacies, and out of them not only to floor, but “pew with double pews” the church; “both to be completed before the fall fair, and the Committee to have the first choice of pews, they charging nothing for their trouble.” On March 6, 1760, the congregation having considered whether it was best to rebuild the parsonage, which had been burned down by accident, or sell the present glebe and buy another, decided on the latter alternative,† and appointed a Committee to obtain autho-

* Mr. Carvell seems to have been at this time the only surviving member of the congregation of 1718. He had been until now, for many years, a churchwarden.

† Since writing the above, a little book has been put into my hands by Joseph Swift, Esq., which shows the intention of the congregation to have been different, only two months before. (See Appendix.)

rity from the House of Assembly to do so. In the same year, on October 13, another important resolution was adopted, viz.: "That the church of Oxford be enlarged, and that a subscription be opened for the purpose."

Whether this last resolution was carried into effect, does not appear. It most probably was not. All, apparently, that was done at that time to the church, was to floor and pew it, and to furnish it with a "Pulpit and Morning Cloath;" the cost of these last being £5 10s. It was, moreover, only a part of the church—most probably the pews—that were floored at this time. It was not till 1807 that the floor was extended over the whole church, aisles as well as pews.

Of the church as newly pewed and furnished, a draught is on record in the Vestry Book, with the names of the persons who first occupied the pews. There were three aisles—one broad one, from north to south, and two narrower ones, from east to west. The communion table was in the middle of the east end, as now. The pulpit was in the northeast corner. Immediately before it was the clerk's pew, and before it the minister's. Besides these, there were twenty other pews, and they were occupied by persons or families bearing the names of Northrop, Rambo, Finney, Todd, Ingram, Leech, Jackson,

McRay, Taggert, Ashton, Carvel, Duffield, Clift, Boutcher, Hall, Huston, McGargee, McVagh, Swift, Bavington, Bishop, Dilworth, Keen, Martin, Smith, Cotman, Whitman, Taylor, Harper, and Grandine. The additional names of Fairbottle, Pegg, Lydert, Finch, Roos, and Neal, are to be found in a list of twenty-three persons who received the Communion on Whit-Sunday, May 25, 1760—the first occasion, probably, on which it was administered after the improvements made in the church. Besides these, and that of Timmons, there were, it is thought, few or no other names in the congregation at that time.

The resolution in reference to the purchase of a new glebe was carried into effect soon after its adoption; and the old glebe being sold for £4 an acre (or, in all, £252), sixty-five acres and sixty perches on Tacony Creek, beginning at the present village of Cedar Grove, were purchased, in 1761, for £540.* It was no doubt to obtain funds to meet

* In the deed of trust for the new glebe, there was an omission, which seems to have been regarded by Mr. Neill as an unfortunate one. It was that of a clause which would have exempted his *successors*, as well as himself, from liability to “impeachment of waste” in their use of the property. He hence placed on record a curious document, which begins thus: “Be it remembered, for the good of all my successors, ministers of Oxford Church, in the County of Philadelphia, that if any controversy arises between the minister and congregation about committing waste on the

the excess of this outlay over what was realized from the sale of the old glebe, and from subscriptions, and to defray the expense of putting the new parsonage and glebe in order, that a lottery was soon after this resorted to. This expedient, however, proved to be an unfortunate one; for, whilst it does not seem to have been very profitable, it occasioned much trouble, and gave rise to not a little ill-feeling in the congregation.

The new names that appear among the officers of the Parish in Mr. Neill's time are, John Hall, Matthias Keen, James Dilworth, Richard Finney, Amos Grandine, Thomas Leech, Richard Timmons, Nathan Whitman, Matthew Ingram, Jacob Laughlin, Benjamin Cotman, Jr., John Nice, and John Keene.

glebe, that the matter stands thus, &c." Further on, he says: "The old deed"—to which, according to him, the new deed ought to have been strictly conformed, the Act of Assembly requiring it to be so conformed—"The old deed says, that the minister *for the time being* shall be clear of any impeachment of waste; the new deed says, that I shall be clear of any impeachment of waste, but does not repeat this privilege to my successors, which they ought to have done." Some gentlemen of the legal profession, however, seem to have succeeded in quieting his apprehensions as to the possible consequences of this omission, for he adds: "Taking council upon this point in behalf of my successors, the lawyers told me that all my successors had the same right as I had, by the Act of Assembly, as long as the old deed of trust could be come at to know what right was contained therein."

The event alluded to in the beginning of this document as one that might happen, most probably never did happen; and as the glebe has long since been sold, cannot now occur.

A few months after the removal of Mr. Neill, in 1766,* the Vestry invited the Rev. Dr. Wm. Smith, of the "College of Philadelphia," and a gentleman eminent for his learning and abilities, to accept the charge of the congregation; and he, "in consideration of the difficulties they were laboring under," consented to do so for a time, or until they could obtain another minister. He continued to officiate here, *certainly* till 1770, and, most probably, for several years longer.

In 1770, the churchwardens and vestrymen, in a communication addressed to the Society in England, thus write concerning him: "We are likewise to acknowledge, that since Mr. Neill's removal, the Mission hath been supplied, with the approbation of the Society, by the Rev. Dr. Smith, who, notwithstanding his many other engagements, hath been constant in his attendance upon us, and zealous for the good of the congregation."

In the remainder of the letter, as they speak of a fact much to his credit, and of a change and improvement in the church building, which was, probably, soon after made, I shall make a further

* Mr. Neill, on his leaving Oxford, officiated for a time in St. Paul's Church, Philadelphia, where, on his departure for Maryland, he was presented with a handsome piece of plate, for his "disinterested services" in that church.

quotation from it: "We are now about putting a new roof on the church, and propose erecting a gallery; for defraying the expense of which, as it would be too great for us at present, Dr. Smith hath generously agreed to appropriate (with the Society's leave) one-half of the two years' rent of the Glebe due to him, and also one-half of the present year's rent."

Dr. Smith probably continued to officiate for them, at least occasionally, until his removal from Philadelphia to Maryland, about the year 1779. Nothing, however, is *known* in reference to the point; for the book containing the Parochial Records for several years from 1770, was lost about the year 1782. We are left, therefore, in entire ignorance as to the affairs of the Parish during the whole of the eventful period of the Revolution.

At the date of the last entry of the previous book, viz., in 1770, the churchwardens were Joseph Thornhill and Nathan Whitman. The vestrymen were Jacob Hall, Esq.,* Benjamin Cotman, John Boutcher, Joseph Jackson, John Chappel, Matthew Ingram. Other persons who had been vestrymen for the first

* Mr. Hall had now been in the vestry near thirty years, as had also Dr. Samuel Swift, whose name disappears with the minutes of 1769. These two gentlemen, with John Hall and Isaac Ashton, Esq., appear to have been the principal persons in the congregation for most of this long period.

time between 1766 and 1770, were John Swift, John Cotman, and John Hafty. But few of these, or of any of the names already mentioned, occur again in the Parish Records. That of Benjamin Cotman is a striking exception. Not only does his name appear again after the Revolution, but he continued to be either a warden or vestryman, and a leading one, too, till his death in 1812.

The first minister of the Parish after the Revolution was the Rev. Wm. Smith, a Presbyterian of the Episcopal Church of Scotland. He entered upon the charge of this church, and of All Saints' Church, Pequestan, now Lower Dublin, officiating also, most probably, in St. Thomas's, Whitemarsh, on the first day of January, 1785. He continued in charge of them but for a short time; for, in the next year, 1786, he was succeeded by the Rev. Joseph Pilmore. In February, 1786, measures were taken to have the two churches of Oxford and All Saints incorporated. In the charter obtained, Whitemarsh was included. In May, 1786, these churches were all brought into union with the Convention by agreeing to the "Act of Association of the Clergy and Congregations of the Protestant Episcopal Church in the State of Pennsylvania," adopted in the Convention of 1785. Some time between this year (1786) and 1789, the church building was enlarged

to its present extent, exclusive of the transepts or wings; that is to say, twenty-one feet were added to its length on the east end, making its dimensions to be twenty-five by fifty-six feet.

How long Dr. Pilmore continued to officiate in the associated churches does not appear. It most probably was till the year 1791, when there seems to have occurred a long vacancy, during which, or rather a part of which, the two churches of Oxford and All Saints, had occasional services from Dr. Smith, some time before returned to Philadelphia. In St. Thomas's, Whitemarsh, he does not seem to have officiated, as did none of the subsequent ministers of Oxford and Lower Dublin; though the three churches continued to be associated in the same charter of incorporation.

In 1798, the Rev. John H. Hobart, afterwards Bishop Hobart, became the minister of Oxford and All Saints, and continued such one year. These were his first parishes, and he here commenced that career of zeal and usefulness for which his after life was so distinguished. Three years after his removal, Mr. Charles Cotton was chosen to succeed him, and remained here between one and two years. After his withdrawal, in 1804, another vacancy of five years occurred, during a part of which the Rev. Dr. Abercrombie, of Philadelphia, offi-

ciated. During the same vacancy, viz., in 1807, and probably at Dr. Abercrombie's instance, the church was "painted and repaired," the "windows" were "made uniform," "the door in the north side" was "walled up," "and a new one made in the west end," the "pews in the back" or old end, "made uniform with those in front, and the floor extended over the whole church." In 1809, the Rev. James Wiltbank became rector of All Saints and Oxford.

The vestry at this time was composed, as it had been principally for some years before, of Benjamin Cotman, Jacob Ashton, John Lardner,* Abraham Duffield, Serick Fox, and John Knowles; the two first-named being the wardens. The only other persons who had been in the vestry from 1785, were Joseph Thornhill, Matthew Ingram, Jacob Duffield, Nathan Whitman, Jr., Jacob Leech, Joseph Ashton, John Cotman, Demas Worrel, and William Johnson. As to the number of families or communicants in the congregation, no information is to be gathered, even from the Journals of the Convention.

In 1811, the two vestries very properly erected

* Mr. Lardner was chosen a vestryman in 1793, and continued to be such till his death, in 1825, a period of thirty-two years. During a great part of this time, he was a warden and treasurer. Mr. Duffield was in the vestry thirty-one years, and a great part of the time treasurer. Mr. Ashton was a vestryman twenty-six, and Mr. Fox twenty-one years.

a neat mural tablet in All Saints Church, in memory of Patrick Neal, who, though a member of this congregation, and interred here, had left a handsome legacy to that (All Saints) church. They also had a "head and foot-stone" placed at his grave. In 1813, the vestry judged it best to sell about thirty-eight and a half acres of the glebe land, and invest the proceeds in something more profitable. They obtained for them \$4000. The remainder of the glebe was sold in 1838, for \$3000. In 1816, Mr. Wiltbank resigned the rectorship.

At that time there were in the two congregations fifty-five communicants. The new vestrymen in Trinity Church, from 1809, had been Samuel Swift, John Wilkinson, John Trump, Jesse Waterman, Charles H. Israel, and John Salter.

A short time after the resignation of Mr. Wiltbank, he was succeeded by my immediate predecessor, the Rev. George Sheets. He continued, as you know, to be the esteemed pastor of the two churches, until their separation into distinct corporations in 1835; and afterward of this church alone, until the spring of 1854; a period of near thirty-eight years.*

* Both in 1835 and 1854, resolutions were passed by the Vestry, expressive of high regard for Mr. Sheets, and of a grateful appreciation of his long and valuable services.

During this time, the two churches of Holmesburg and Frankford were built; in good part, as is supposed, through the instrumentality of Mr. Sheets. This church also received its last two enlargements. In 1832, the two wings, each of which is about seventeen by twenty-one feet, were added; and in 1839, the tower, for a vestry and Sunday School Room was built; the latter improvement being made at the expense of members of one family,—Mr. Joseph Swift, and the Misses Mary and Elizabeth Swift, sisters and son of a former vestryman of the parish.* In the beginning of 1854, the interior of the church was changed to what it is now, the change being a vast improvement.

The number of families in the congregation at the time of the separation of the two churches in 1835, was upwards of thirty. That of communicants thirty. The number of the latter had increased in 1846—just before the organization of the church in Frankford—to sixty-two. This event reduced it to twenty-eight. In 1854 it was twenty-five.

Between the years 1816 and 1854, the following persons, not already named, had been in the vestry: John Green, James Butland, Jonathan Bavington, Jonathan Clift, William Overington, Daniel Yon-

* Samuel Swift, Esq.

ker, John Fox, Lynford Lardner, Edmund Green, Richard P. Lardner, Thomas W. Duffield, George Fox, Samuel S. Leech, Michael Hartley, Jacob Snyder, Benjamin Rowland, John Lardner, Robert Whitaker, Harvey Rowland, John Cuckle, and James McMurtrie.*

Of anything that has occurred in the Parish since 1854, it is unnecessary for me to speak. I shall only add, therefore, a few remarks suggested by the imperfect sketch of previous events just submitted.

The facts prominently brought before our notice this morning—that the Parish to which we belong is one of the oldest in the Diocese—the very oldest, indeed, but one—and that even the building in which we worship is almost, if not quite, a century and a half old; these are facts of the deepest interest, especially to minds possessed of much veneration for the past. Ought they not also to be allowed to have a decided effect upon our deportment while

* The members of the Vestry at present (1857) are, William Overington (since 1819), Edmund Green (since 1826), Benjamin Rowland, Harvey Rowland, John Cooke, Thomas Drake, and John Lardner. The number of families in the Parish is about fifty, and there are fifty-four communicants. In addition to the three acres of land originally given to it by Thomas Graves, it is possessed of between two and three acres adjoining, and of a lot (1 acre) on the opposite side of Second Street, on which has lately been erected a handsome and convenient parsonage-house. It has also funds to the amount of \$7000 or \$8000. Mr. Overington has been its careful treasurer since 1829.

here, making those of us who are most serious and reverent, still more so? Is not the very place, with its surroundings and associations, well calculated to remind us of those words of God: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Again, in the remarkable way in which this Parish, begun so long ago, has been not merely preserved alive, but gradually strengthened, in, at least, pecuniary ability, and now, in its old age, giving many signs of life and vigor; in this, is there not seen a cause for thankfulness to the Great Head of the Church—to Him to whose goodness this is in the end to be referred? And what shall I say of those good men and true, who were His instruments in each successive age of keeping it alive—who watched over it, prayed for it, and gave to it, denying themselves, that they might have it in their power to do so more largely? What shall I say of that *earlier* generation, who, having come here and found a home for themselves in the wilderness, early sought to have the Church of God established among them, and to have a temple erected wherein they could worship in the hallowed forms to which they had been accustomed in the homes of their childhood?

Oh! in the zeal which they thus manifested for

the house and Church of God, and for the interests of religion, have they not set us an example, which it should be our ambition to follow? Ought we not, like them, wherever we may be, to seek as a primary object, and at whatever cost and labor, to have the Church established among us, and to promote its welfare? Can we in any other way do so much good, even temporally, to ourselves and to our descendants?

As for our own particular Parish, I take for granted, that the most of you will be ever ready to do what you can to promote its welfare. The vine, planted, and so long and so carefully nurtured, by your fathers, will surely not be permitted by you to die, or even to sustain injury, for want of care and attention. An object so near and dear to them, can never be otherwise than near and dear to you.

One point only more. For generation after generation, we have seen, that our predecessors—of some of you, the *ancestors*—were dependent, in great measure, upon their brethren in England, for persons to preach to them the Word of reconciliation, and to administer among them the Holy Sacraments. Those brethren freely responded to their earnest calls, and, at a large expense, kept them, in common with many other congregations in a similarly feeble state, generally supplied with ministers. Can any

of us consider these facts, and not become more interested in the sacred cause of Missions—that cause, the object of which is simply to do that for others which has been already done for us? Can we generally consider it, without becoming, as a congregation, eminent for our interest in it, and for our contributions to it? It is believed, that we can not. May we, then, think of them, until, owning and feeling our “debt of love” to others, we do all we can to discharge it.

"WHEN, Lord, to this our Western land,
 Led by thy Providential hand,
 Our wandering fathers came ;
 Their ancient homes, their friends in youth,
 Sent forth the heralds of thy truth,
 To keep them in thy name.

* * * * *

"And O ! may we repay this debt,
 To regions solitary yet,
 Within our spreading land ;
 There, brethren, from our common home,
 Still westward like our fathers roam,
 Still guided by thy hand.

"Saviour, we own this debt of love.
 O, shed thy spirit from above,
 To move each Christian breast,
 Till heralds shall thy truth proclaim,
 And temples rise to fix thy name
 Through all our desert West."

Hymn 105, 1-3-4.

A P P E N D I X.

THE document alluded to is entitled, "Beging Book for Glebe." From the names contained in it, many of which appear to be autographs, it has been thought worthy of publication. It is as follows :

"TO ALL PUBLIC-SPERITED, CHARITABLE,
AND WELL-DISPOSED PEOPLE :

The Members of the Established Church of Oxford, in the County of Philadelphia, takeing into Consideration the Late Unhappy Accident that has befallen their Church—haveing their Ancient Glebe house, belonging to their Parish, Consumed totally by fire—and being Very Willing to Contribute all in their Power toward rebuilding the same, but Very unable to Carry on this work of themselves, are oblidged to Apply in this Mannor for help to their Christian brethren, And hop that they will Generously assist them on this Occasion in Subscribing towards the Above Said purposes.

We whose names are underwritten do promise to pay to Isaac Ashton, Esqr., and Dr. Samuel Swift, or either of them, the respective sums Annex'd to our names, for the Above Mentioned purpose, Jan'y y^e 7, 1760.

Rec'd of his honour the Governor, Mr.

James Hamilton, Esq.,	.	.	.	5 <i>l.</i>	0 <i>s.</i>	0 <i>d.</i>
Wm. Plumsted,	.	.	.	5	0	0

Wm. Allen,	3 <i>l</i> .	0 <i>s</i>	0 <i>d</i> .
Wm. Coleman,	1	0	0
Benjamin Chew,	1	0	0
Jacob Duche,	1	0	0
Joseph Stamperr,	2	0	0
Jno. Maise,	1	0	0
Jos. Mirando,	0	10	0
Ro: S—e,	0	12	0
Jno. Keaney,	0	4	6
Benj'n Armitage,	0	7	6
Stu'n Ward,	2	5	0
Benj. Loxly,	0	15	0
Jno. Wilcocks,	1	10	0
W. D. Rone,	0	5	0
Jno. Phillips,	1	10	0
Reese Meredith,	1	0	0
Thos. Mulling,	0	10	0
Will Rice,	0	5	0
Wi'm P—ts,	0	7	6
Am. Land,	0	15	0
Bartholoew & Hall,	0	13	6
Pr. Turner, Junr.,	1	0	0
Jno. McMichal,	1	0	0
Wright Massey,	1	0	0
David Franks,	1	0	0
Sam'l McCall,	1	2	6
Chl's : Willings,	1	2	6
Jacob Henry,	1	2	6
Wm. Henry,	0	15	0
Sam'l Smith,	1	0	0
Saml. Howe,	0	7	6
James Carmalt,	0	15	0

Cash,	0l.	7s.	6d.
Martin Ashton,	0	7	6
Sam'l Morris,	2	0	0
George Robenson,	0	7	6
Cash,	0	7	6
Francis Rawle,	0	15	0
Thos. Leech,	1	0	0
Arch'e Hurt,	0	7	0
Fisher & Buckley,	0	10	0
Jos. Shewell,	0	10	0
Henry Lisle,	0	7	6
Cash,	0	7	6
Mt. Dug: s,	0	15	0
Thos. Gorden,	1	0	0
Juda Folk,	0	15	0
M'll Bradford,	1	0	0
Gough & Carment,	1	0	0
Rob't Usher,	0	10	0
Sam'l Corry,	0	10	0
Cash,	0	17	6
Jno. Hughes,	1	2	6
Cash,	0	7	6
Jno. Gibson,	0	15	0
Cash,	0	15	0
Jos. Smith,	1	0	0
Sam'l Neave,	1	2	6
Jno. Wood,	0	15	0
Thos. York,	0	10	0
Charles Woodham,	1	2	6
John Stamper,	1	0	0
Chas. Coxe,	2	10	0
Wm. Bingham,	3	0	0

	0l.	10s.	0d.
Wm. West,	0l.	10s.	0d.
Mary Grant,	1	0	0
T. W. T.,	1	0	0
Will'm Masters,	1	0	0
Thos. Gardner,	0	10	0
George Boyan,	0	10	0
Jno. Swift,	1	0	0
Jos. Swift,	1	0	0
Jno. Nisbit,	0	15	0
D. Hall,	1	0	0
Henry Harrison,	1	10	0
Jno. Ord,	2	0	0
Thos. Stamper,	0	15	0
Rich. Morris,	1	0	0
W. Dunlap,	0	10	0
Glover Hunt,	0	5	0
Jno. Knott,	0	10	0
Rih'd Thomas,	0	15	0
Blanch White,	1	0	0
Phil. Syng,	1	10	0
Rich'd Buding,	0	15	0
D'n Moore,	0	17	6
Amos. S. Wittell,	0	15	0
Charles Meredith,	0	20	0
Robt. Taggert,	0	15	0
Jno. Reily,	1	0	0
Jno. More,	0	10	0
Will'm Murdock,	1	0	0
Philip Syng, Junr.,	0	12	0
Jno. Kidd,	1	0	0
George Cloypote,	0	7	6
Will'm Benning,	1	0	0

Evan Morgan, fifty shillings, . . .	2 <i>l</i> .	10 <i>s</i> .	0 <i>d</i> .
Doc. So—s,	0	10	0
Doc. John Kersley,	3	0	0
Philip Benezet,	1	0	0
William Sword,	1	0	0
Cath. Whorton,	1	2	6
Charles Stednan,	0	10	0
John Rhea,	1	0	0
A. Reed & C. Pettit,	1	10	0
Joseph Wharton,	3	0	0
And'w Doz,	1	10	0
Benj. Mifflin,	0	15	0
Abr'm Taylor,	2	5	0
John Mifflin,	1	0	0
Jane Mitchel,	0	7	6
James White,	0	7	6
Philip Hulbort, Junr.,	0	7	6
Thos. Overend,	0	7	6
Sam'l Purviance, Sen.,	1	0	0
Enoch Story,	1	2	6
Benj. Davis,	0	10	0
Jno. Bishop,	0	15	0
John Bell,	2	0	0
Will'm Ball,	0	15	0
Sam'l Flower,	0	15	0
Robert Ritchie,	0	12	0
Samuel McCall, Junr.,	1	0	0
Arch'd McCall,	1	0	0
James Wallace,	0	10	0
Allen McClean,	0	7	6
Thos. Bond,	1	0	0
Cash,	0	7	6

Cash,	0l.	7s.	6d.
Jonathan Zeans,	0	15	0
John Sayre, Junr.,	0	15	0
Francis Waid,	0	11	3
Dan. Flaherty,	0	15	0
Cash, Will'm Morris,	1	10	0
Sam. Wharton,	1	2	6
Jno. Franks,	0	7	6
Gurney Wall,	0	7	6
James James,	0	7	6
Stephen Anthony,	0	7	6
Cash,	0	5	0
Phineas Bond,	1	0	0
Claypole, in Glaysing,	1	10	0
James Coltes, in Port,	1	7	0
Simon Thomas,	0	10	0
Joshua Thomas,	1	0	0
John Collom,	0	5	0
Timothy Thomas,	0	10	0

The total amount of the above subscriptions is 143*l.* 10*s.* 9*d.*; and on a change of purpose in the congregation as to rebuilding the Glebe house, was no doubt appropriated to the purchasing of the new Glebe.

The following additional papers, furnished by Mr. Swift, are of interest :

“We the Subscribers Promiss to pay the sevrall Sums to our Names annexed, for the use of our Minister, Mr. Hugh Neal,* Either into his hands, or into the hands of Sam'l Swift, or John Hall, on Easter Day next Ensuing the date hereof, which will be in the Year of our Lord 1762.

Sam'l Swift,	3 <i>l</i> .	0 <i>s</i> .	0 <i>d</i> .
Jno. Hall,	3	0	0
Jacob Hall,	3	0	0
Jonathan Bavinton,	1	10	0
James Delworth,	1	0	0
Rich'd Finney,	0	15	0
Mathias Keen,	1	0	0
Jacob Leech,	1	10	0
Benj. Cottman,	0	7	6
Thos. Martin,	0	15	0
Jno. Swift,	0	7	6
Amos Grandin,	2	0	0
Thos. Leech,	0	15	0
Rob't Fairbotle,	0	5	0
Jacob Hall,	0	15	0
John Huston,	0	7	6
William Magoregin,	0	10	0
John Keen,	0	10	0
Amount carried forward,	21 <i>l</i> .	17 <i>s</i> .	6 <i>d</i> .

* In those days, there seems to have been no fixed way of spelling even *names*. Mr. Neill's name was no exception. The varieties in the orthography of some of them, *e. g.* Magoregin (McGargee), are endless and amusing.

Amount brought forward,	.	.	.	21l.	17s.	6d.
John Jackson,	.	.	.	0	10	0
Benja'n Cottman, Sr.,	.	.	.	0	7	6
Jno. Nice,	.	.	.	0	15	0
Joseph Ashton,	.	.	.	0	15	0
Jacob Smith,	.	.	.	0	10	0
Michael Land,	.	.	.	0	5	0
Matthew Engraham (next year),	.	.	.	0	15	0
Thos. Ashton,	.	.	.	0	5	0
Jno. Boutcher,	.	.	.	1	0	0
Georg Nice,	.	.	.	0	10	0
Nathan Delworth,	.	.	.	0	7	6
Sam'l Boutcher,	.	.	.	0	10	0
Daniel King (next year),	.	.	.	0	15	0
Jacob Miller,	.	.	.	0	7	6
Jeremia Northrop,	.	.	.	0	10	0
Susannah Ashton,	.	.	.	0	15	0
Griffith Williams,	.	.	.	0	7	6
Marg't Bishop,	.	.	.	0	15	0
				31l.	7s.	6d.

We the Subscribers Promiss to Pay the Sevrall Sums to our names annexed, for the Use of our Minister, Mr. Hugh Neal, Either into his hands, or into the Hands of the two Wardens Belonging to Oxford Church, on Easter day next, y^e fourth Day of April, 1763.

¹ Saml. Swift,	.	.	.	3l.	0s.	0d.
Jno. Hall,	.	.	.	3	0	0
Ja'b Hall,	.	.	.	3	0	0
Jno. Boutcher,	.	.	.	1	0	0
Amount carried forward,	.	.	.	10l.	0s.	0d.

Amount brought forward, . . .	10 <i>l</i> .	0 <i>s</i> .	0 <i>d</i> .
James Delworth,	1	0	0
Math'w Ingram (to be paid in 1764),	0	15	0
Fred'k Seaman,	0	7	6
Jacob Keen,	1	0	0
Ja. Barnet,	0	10	0
Thos. Leech,	0	15	0
Rich'd Vaghen,	0	10	0
Benj. Cottman, Sen.,	0	7	6
Jno. Swift,	0	5	0
Jno. Nice,	0	15	0
Rich'd Finey,	0	10	0
Jacob Taylor,	0	10	0
Susannah Ashton,	0	15	0
Mathias Keen,	1	0	0
Will'm Magargeen,	0	10	0
Joseph Ashton,	0	15	0
Sam'l Boutcher,	0	10	0
Marg'ret Bishop,	0	15	0
Jacob Leech,	1	10	0
	<hr/>	<hr/>	<hr/>
	23 <i>l</i> .	0 <i>s</i> .	0 <i>d</i> .

We the Subscribers Promiss to pay or Cause to be paid, the Several Sums to our Naims annexed, for the use of our Minister, Mr. Hugh Neal, Either into his Hands, or into the Hands of the Wardens Belonging to Oxford Church, on Easter Day Next, the 23d of April, 1764.

Sam'l Swift,	3 <i>l</i> .	0 <i>s</i> .	0 <i>d</i> .
John Hall,	3	0	0
Jacob Hall,	3	0	0
	<hr/>	<hr/>	<hr/>
Amount carried forward, . . .	9 <i>l</i> .	0 <i>s</i> .	0 <i>d</i> .

Amount brought forward,	.	.	9l.	0s.	0d.
Jacob Leech,	.	.	1	10	0
Benj'n Cottman, Jr.,	.	.	0	15	0
Will'm Magoragen,	.	.	0	10	0
John Keen,	.	.	0	10	0
Jacob Smith,	.	.	0	7	6
Rich'd Finney,	.	.	0	10	0
Mathew Ingram,	.	.	0	15	0
Jacob Laughlin,	.	.	1	10	0
Benja. Cottman, Senr.,	.	.	0	7	6
Thos. Leech,	.	.	1	2	6
Saml. Boutcher,	.	.	0	10	0

SAM'L SWIFT IN ACCOMPT WITH OXFORD CHURCH.

1767.

May 21.	To Box money Colected by Mr. Cottman,	0l.	5s.	0½d.
	Do. for Rent of Gleab,	1	17	6
June 28.	To Cash Colected by Mr. Thornel, ☞ Box,	0	5	0
Aug'st 9.	Mr. Cottman, ☞ Box,	0	4	3
	Box Money,	0	2	5
				<u>2l. 14s. 2½d.</u>

CR.

	Doley Huftie had at Easter,	1l.	0s.	0d.
June 28.	By Cash for a Brush Do.,	0	2	6
	By Cash to Rob't Finch,	0	1	0
	By Cash Paid for Ja'b Leech, at y ^e			
	Justice's, on Gleeab account,	0	1	10½
				<u>1 5 4½</u>
	Ballance due,	1	8	10
				<u>2l. 14s. 2½d.</u>

EPITAPHS FROM THE CHURCHYARD.

“Here lieth the body of Edward Eaton, who departed this life December y^e 25, in the year of our Lord God 1709, Aged 65 years.

“My dear Redeemer is above,
Him am i gone to see,
And all my friends in Christ below
Shall soon come after me.

“In Christ i lived and dy’d,
Through him I live again,
My body here is lay’d,
My soul with Christ shall reign.”

“In Memory of Toby and Hester Leech, who came from Cheltenham, in Gloucestershire, England, in the year 1682, and were here interred.

Toby, { Died } 13 Nov’br, { 1726 } aged { 74 } Years.”
Hester, { 11 Aug’s, }

“Here lies interred Jacob Leech, son of Toby and Hester Leech, who died 28th of January, 1750–1, Aged 57 years.

“He was of eight born last save one,
And one survives him now alone,
Thus life and death succeed for aye,
Until the final judgment day.”

“In Memory of Philip Tillyer, who departed this life October y^e 25th, 1754, Aged 50 years.

“Beneath this stone Death’s pris’ner lies;
The stone shall move, the Pris’ner rise,
When Jesus, with Almighty Word,
Calls his dead saints to meet their Lord.”

H. . . .

“ÆNEAS Filiorum natu maximus Æ & S ROSS CHAR.
V^{to} Iduum Augusti animam efflavit. An. θ. XII^{mo}. M. . . .
IX. Multis Ille Notis Flebilis occidit Nulli Flebilior quam charo
Parenti cui in Memoriam hujus digni Adolescentis H. M. condere
L. I. X. T. L. J. H. duæ Filiæ MARIA & SARAH natu maxima
θan. 4. natu minima at. VIII D.”

“In Memory of Cæsar Penrose,* Sexton of this Church more
than half a century. Good and faithful servant, well done. Enter
thou into the joy of thy Lord.”

* Colored. Died in 1831.

